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MILITARY PENALOGY AND THE ROLE OF THE CHAPLAIN

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CHAPTER I

INTRODUCTION

In the United States Army some areas of chaplain coverage require special attention, where specific orientation, additional training and added initiative are needed if effective results are to be achieved. This thesis deals with such an area, namely, the role of the chaplain in military penology.

This role is somewhat spelled out for the chaplain in Army publications; however, since all branches of the main Disciplinary Barracks are now closed, it needs to be expanded to meet the shift of emphasis on rehabilitation to the stockade level. This will necessitate a closer look at the work of the stockade chaplain. In order to do this, certain underlying principles of penology should be reviewed and the role of the chaplain in relationship to them clearly defined.

In this thesis, the basic religious duties of the chaplain will not be set forth at length, nor will statistical data be dealt with to any great degree. Reference will be made to the traditional requirements of religious services and religious education. Greater emphasis will be placed though, upon spiritual, moral and social counseling and its relationship to the ultimate aim of confinement--rehabilitation. This is not to say that the chaplain's religious duties are to be taken lightly or for granted. The chaplain who would neglect his

basic responsibility to bring God to men and men to God, for the sake of other responsibilities, would deny himself and the men with whom he worked, access to the greatest source of moral strength known to man.

The above will be kept in mind as space is devoted to the role of the chaplain in the field of group therapy. Experiments have been made at the stockade level in this field, the possible value of which will be discussed in a later chapter. This is an area closely related to the character guidance program to which the chaplain is so closely tied. The value of group interaction leading to individual insight into one's own problems cannot be ignored. The place of the chaplain in a group therapy program is worth looking into and will be examined in the light of actual experimentation in the field. Such group interaction does not necessarily reach over into the field of psychotherapy and for the sake of distinguishing the two, certain things will have to be said. Considering all factors involved, the chaplain's contribution in this area has great potential on the stockade level; therefore, it should be explored.

When it becomes clear that the stockade chaplain is one of the primary contributors in the field of rehabilitation, perhaps the necessary steps will be taken to insure that he receive ample time to do a job commensurate with his capabilities, allowing him to make a substantial contribution to the mission and aims of military confinement. Under the present policy of "in addition to other duties," the stock-

ade chaplain's role and contribution are barely adequate. In spite of the fact that the disinterested chaplain may be partially to blame for this inadequacy, the work to be done on this level is great. As many chaplains well know, the greatest factor contributing to a mediocre job is the lack of time.

On all levels of military penology time is an important factor in determining the role of the chaplain, and the amount of time devoted to the job is regulated by the problems of chaplain assignment and coverage. On the disciplinary barracks level, assignment, coverage and time present no problem; on the stockade level, the opposite is true. It is hard to do justice to such an important job as a confinement Chaplain while assigned to some other major responsibility, yet, this is standing operating procedure on all posts. Some chaplains who have served in this capacity feel that the role of the confinement facility chaplain is one of the most important assignments on the post and a good many more know that it is the most neglected. The question is, what, if anything, should be done about it? To find the answer to this question would require a greater analysis of the role of the chaplain than will be presented here. It should be done, however, if the ultimate aim of confinement is to be achieved. It is hoped that this thesis will lay the groundwork for such a study.

STATEMENT OF THE PROBLEM

Simply stated, then, it is the purpose of this paper (1) to

examine the attitude of the military toward the aim of confinement; (2) to discuss the general attitude of chaplains regarding confinement duties and responsibilities; (3) to investigate new areas in which the role of the confinement chaplain on the stockade level may be expanded; and (4) to examine some of the existing problems arising out of the present attitude on assignment and coverage at the stockade level, with possible solutions and alternatives.

CHAPTER II

SOME PRINCIPLES OF PENOLOGY

In all societies, no matter how primitive, laws prevail that govern the actions of its members. Deviation from these laws constitutes a crime or an offense against the society, and once an offense has been committed, there arises the problem of dealing with the offender. The subject of penology is concerned with that problem.

PENOLOGY DEFINED

The Greek word poina and the Latin word poena mean punishment. Coupled with the word ology, meaning study, we understand the word penology, then, to mean the study of punishment for crime. A dictionary definition states that penology is "that branch of criminology dealing with prison management and the deterrent and reformatory treatment of criminals." For our purposes, we will become involved with prison management only to the extent that the chaplain is a staff member of a confinement facility. Much attention must be given to that part of the definition, however, pertaining to the deterrent and reformatory treatment of offenders, for it is in this area that the chaplain finds himself very much involved, morally and spiritually. The man of God has always sought the good in his fellowmen and it is evident that he was the first to minister to the needs of the prisoner. Though this ministration was mainly spiritual and concerned with permanence, he nonetheless brought to the prisoner some hope of God's mercy. This was the beginning and the core of the process we know

today as rehabilitation.

CRIME AND PUNISHMENT

Abrahameen tells us that our present attitude toward punishment, though constantly progressing, is not too far removed from the distant past. Primitive societies divorced the act of committing a crime from the reason why the person committed it. As a means of self-protection for the tribe, punishment was administered as an act of appeasement for the violation of some mystic belief or for fear of retaliation by an angry god. The main interest of the primitive society was to make sure that the offender was punished.¹

In ancient civilizations, under the code of Hammurabi and also under the Mosaic Law, retaliation as a means of punishment for crime was expressed in the words "an eye for an eye, a tooth for a tooth." This idea of punishment has had a profound influence upon Christianity and has pervaded criminal law up to our time. Under the Code and the Law punishment was made commensurate with the crime. Along with Christianity there developed the doctrine of the freedom of the will which implied that the criminal was free to act and therefore, should be held accountable and punished for his crime. Since man was free to act, society should retaliate; very often it did so, severely.²

UNDERSTANDING THE OFFENDER

The question as to whether the criminal was in some way different from his fellowmen was not raised until sometime during the latter part of the eighteenth century. In 1764, Cesare Beccaria, pro-

tested against the cruel and inhuman punishment meted out to prisoners and suggested that the mildest punishment possible be administered for the crime. He felt that punishment should be in proportion to the crime and be determined by law. This questioned unjust punishment as to severity but did not take into consideration the intentions of the offender. It was a step in the right direction toward the treatment of offenders and was embodied in the French Code of 1791. Later, as Dr. Abrahamsen states, "the Neo-Classical School asserted that the quantity of punishment should be in proportion to the crime and determined in accordance with the personal make-up of the criminal."³ This new idea concerning the personal make-up of the prisoner was included in the French Code of 1810 but still the criminal remained unrecognized.

In the works of Darwin, the implications of the effects of environment on man's physical and psychological make-up stirred the minds of those in the field of criminology. Cesare Lombroso, a noted physician, anthropologist and founder of medical criminal research, was the first to put forth the concept of the born criminal. Later this idea was discarded but out of his investigation he developed a classification of criminals--the insane criminal; the criminal by passion; and the occasional or accidental criminal. He made a further contribution through his observation that offenders of the laws of society were immature in their judgement as evidenced by their social behavior.

Enrico Ferri, an Italian, brought forth the sociological fact-

ors that influenced criminal behavior. Such factors as family, age, occupation and industrial, economic, political and geographical conditions all contributed to the making of the criminal. For the prevention of crime, he proposed several measures, such as, keeping all juveniles from the courts, better education, better marriage and divorce laws and shorter working hours.

These ideas influenced the views of Raffaeili Garofalo, who emphasized the prisoner's personality and the circumstances surrounding the crime he committed. This kind of thinking has influenced our present day thought.

Time does not permit going into much detail about the evolution of thinking on the subject of punishment, however, this much should be said about American thought on the subject. Prior to 1900, some Americans had glimpsed a few of the sociological factors concerning criminal behavior, but American thought still centered upon the isolation of the prisoner rather than on his personality or behavior. Dr. Abrahamsen says,

This was, I think, mainly due to the basic character trait of Americans—they think and act in practical terms. The American criminologist was interested in learning how to deal with the offender; he was therefore concerned with his imprisonment which resulted naturally in a development of the prison system. This may also be one of the reasons why the American prison emphasized custodial care rather than treatment. Once the criminal had been identified as a victim of his environment of of his constitutional make-up, he was incarcerated, thereby fulfilling the main purpose.⁴

From the few thoughts on the history of crime and punishment presented thus far, we can see that in the European countries and in America, little progress was made in the field of rehabilitation prior

to 1900. In the past sixty years greater strides have been taken in trying to understand the offender. Sociology, Psychology and Psychiatry have opened many avenues of thought regarding man and his behavior; however, it must not be forgotten that man can never understand himself fully in terms of society, environment and the workings of the mind, until he recognizes his relationship to God. Where contributions have been made in the above secular fields, let us not overlook the contribution of the specialists in the field of human behavior who call themselves Minister, Priest and Rabbi.

REHABILITATION

Criminal behavior is very complex and we realize that the etiology of crime has many facets. In order to understand the offender we must be aware of his personality traits, his biological make-up and the environmental forces influencing his actions. The philosophy of crime has been divided into three sub-groups by Dr. Abrahamsen. They are, Penology, the science of prisons and the statistics of crime. The only group to be considered here is penology which he describes as, "the knowledge of punishment, its type and its adaptation to each criminal."⁵ The adaptation of punishment to each individual brings into play the sociological and psychological factors influencing one's behavior, the understanding of which leads to the all important process known as rehabilitation. This brings us back to our original definition of penology dealing with that portion concerning the "reformatory treatment of criminals."

Kenyon J. Scudder, who was the superintendant of the California

Institution for Men at Chino, met with a group of men interested in prison reform. Among these was Chief of Police August Vollmar of Berkley. In his comments, Chief Vollmar said,

There are two fields of thought. One contends that we commit this man to prison as just punishment for the offense; the other, that we commit this man to prison, there to be punished. Both theories are wrong, for they endeavor to bring home to him constantly what he has done, and deliberately tear him down. Instead of breaking men in prison we must build them up for their day of release. The mere locking men away from freedom is not the answer; they should come out ready to take their places as responsible members of the community.⁶

At this meeting, the groundwork for the institution at Chino California was laid. George Briggs, a member of the prison board, summed up that meeting in a few words and among other things, he said, "Rehabilitation must come from within the individual and not through coercion."⁷

Treatment of the offender poses many questions and problems and the greatest barrier against the successful treatment of prisoners is public indifference and the lack of patience with the offender. Where progress is slow, as it is in rehabilitating a prisoner, there has been a tendency for both public and confinement officials to become discouraged, thinking that not much can be done. It is a slow process where many failures appear to overshadow one success, but it is a process that must go on. Dr. Abrahamsen has summed it up very accurately in these words,

Every man, even an incorrigible one, may have in himself a nucleus of some good traits, of some good feelings, of some good intentions which may be brought to the fore, developed, and promoted, and upon which his future may be built. I admit at once that there are those who are beyond correction, but this shall

not keep us from trying to help those who in our opinion might be improved through treatment. I admit also that this is a difficult task and that there will be many disappointments, but we shall continue to believe that human nature is basically good. Is is this good nature that we assume is present in the wrong doer when we think we can rehabilitate him.⁸

These thoughts should be familiar to every clergyman, for we too, in accordance with our knowledge of God and Christ, realize the worth of the soul, the basic good found in every man and his potential state with God. With such a concern for man, it must be conceded that the role of the minister in the field of rehabilitation of prisoners is clearly established.

¹David Abrahamsen, Crime and the Human Mind (New York, Morningside Heights: Columbia University Press, 1944), p. 2.

²Ibid., p.4.

³Ibid., p.5.

⁴Ibid., pp. 13, 14.

⁵Ibid., p. 17.

⁶Kenyon J. Scudder, Prisoners Are People (Doubleday & Company, Inc., Garden City, N.Y., 1952), pp.26, 27.

⁷Ibid., p. 28.

⁸Abrahamsen, op. cit., pp. 192, 193.

CHAPTER III

MILITARY PENOLOGY

In order to understand the role of the chaplain in military penology, a general discussion of the military offender is necessary. Throughout this paper the terms criminal and offender have been used interchangeably. Offender is the preferred Army term and will be used from now on when speaking of military offenses. In like manner the terms crime and prison will be replaced with the terms offense and confinement facility.

THE SOLDIER AND MILITARY LAW

There is a distinct difference between military and civilian status. When a man comes into the Army from civilian life he must realize that his status has been changed and that he has taken on himself new obligations which require much greater self-discipline. Most men are accustomed to a certain amount of discipline in the home, at work and in the community, and yet they enjoy a great amount of freedom. When a man reaches a certain age he can, in the frame-work of community law, do many things. He can choose his own vocation in life. If he changes his mind he can pursue another goal. He can quit his job, move to another locality and take up a new vocation just by making the decision to do so.

In the military service everyone is expected to fulfil his

obligation willingly, although he may be disatisfied with Army life. He is not free to leave as he pleases and if he does he is subject to military law and can be punished for his actions. Quiting one's job in civilian life is not an offense against the community; in the Army it is a punishable offense. Therefore, the soldier who is homesick, who can't take orders, who feels that he is being picked on, who doesn't like the officers and non-commissioned officers over him, and who finds it very difficult to adjust to military life, very often gets into trouble. Violation of the rules and regulations of the Army usually leads to possible confinement and possible discharge from the service under other than honorable conditions.

There are reasons why the military must impose such rules upon the soldier. Obedience to orders and being on the job to carry them out faithfully underlies the training of the soldier. In failing to do this many lives may hang in the balance. As has been stated, "Many times in history the failure of one man to obey orders or to carry out his job has resulted in something approximating disaster to his whole organization."¹

THE "CODE"

There are certain offenses that are peculiar only to the military and in order to deal with them according to law and justice, some legal provisions must be made. Executive Order 10214 states that the act of congress entitled, "An act to unify, consolidate, re-

vise, and to codify the Articles of War, the Articles for the Government of the Navy, and the Disciplinary laws of the Coast Guard, and to enact and establish a Uniform Code of Military Justice," gave President Harry S. Truman the authority to prescribe the present Manual for Courts-Martial, United States, 1951.²

The Uniform Code of Military Justice was established under the constitutional power of Congress which allows Congress to make rules for the government and regulation of the Armed Forces of the United States.³ From the Courts-Martial Manual we further learn that "Courts-Martial are lawful tribunals, with authority to determine finally any case over which they have jurisdiction," and the manual adds, they have "exclusive jurisdiction of purely military offenses."⁴ Thus the machinery for dealing with the military offender is supported by constitutional authority and all who enter the military service are therefore subject to the "Code."

THE MILITARY OFFENDER

Although the Army does try men for offenses similar to those in civilian life that call for long term confinement, the great majority of cases coming before a Courts-Martial deal with the problem of AWOL and Desertion or other purely military offenses. This is very often true on the stockade level where most sentences range from thirty days to six months. Confinement for any longer period of time generally means a transfer to a disciplinary barracks.

In the service we find men from all parts of the country with all types of backgrounds, and it is not unusual to see men get into trouble by committing minor offenses that would be punishable by civil courts. We will always be plagued by this sort of thing. The main problem, however, is for the soldier to adjust to the fact that in the military there are some offenses for which he may be punished that are not considered offenses in civilian life.

Most violations of military rules are inseperably connected with immature judgement and a lack of self-discipline, traits that are found in the great majority of us when we are under great emotional stress. When the world seemingly crumbles down around us we have a tendancy to let judgement be over-ruled by emotion. In this sense, the average prisoner is not so difficult to understand as we might think. In viewing his problem we are sure to discover some of the weaknesses of his personality effected by his family background, schooling and religious training. But one thing seems evident regarding the man who has committed a minor military offense. He is not a criminal in the civilian sense. Confinement is a shocking experience to those who have never been placed behind bars and denied their freedom, but with the help of those on the rehabilitation team much can be done to help the man adjust. There is a greater possibility and a greater potential for rehabilitation with this man than with the hardened criminal. This makes the role of the Chaplain even more important on the stockade level.

THE AIMS OF MILITARY CONFINEMENT

The aims of military confinement have not always stressed the importance of rehabilitation as it does today. Prior to 1954 the general attitude was on punishment as a deterrent to committing an offense and emphasis was placed upon the housing, feeding, clothing and management of the prisoner. Confinement was a disciplinary measure, a means of rewarding conduct. It indicated that the attitude of the military was toward the act and not the person. During the year 1954 some thinking was taking place at the stockade level on the subject of prisoner personality and maladjustment, especially among confinement officers who had attended classes in abnormal psychology at George Washington University. In some areas new ideas were beginning to blossom concerning how to deal with prisoners and how to understand them. Since that time there has been a revamping of the stockade program and new regulations have spelled out a concept of rehabilitation that was not present before. The new and most significant change came out by regulation in 1957.

This new regulation states that the provisions will be made for "full use of the staff of the Command including the Medical Officers, Judge Advocates, Chaplains, and Psychiatrists in the professional evaluation and corrective treatment of prisoners."⁶ It also stresses the need for counsel to be made available to all prisoners "who sincerely seek help to solve their problems, real or imaginary."⁷ It then stresses the necessity for prisoners to get answers to their

questions from an authoritative source so they will not seek out advice from "guardhouse lawyers."

Much stress is placed on counseling. The prisoner enters the stockade with his mind full of doubt and confusion about the events leading up to his confinement and also about his status as a prisoner. The regulation states,

Rehabilitation, or change of attitude is practically impossible unless assistance is provided to those who need it, to discover what mistakes or errors in thought or act resulted in their offense and to know how to avoid difficulty in the future or cope with personal problems.⁶

Therefore, counseling should be done by mature and informed officers and where special guidance is needed, the chaplain, psychiatrist or some other professional person should be called on to assist the prisoner.

Of course, the main objective behind the program of corrective treatment is the restoration to duty of the soldier. The prisoner still continues to be a soldier while confined and a part of his correctional treatment is work and training as spelled out in paragraph thirty five of the regulation. In the rehabilitation of prisoners it should always be kept in mind that restoration to duty should be the first concern. If that isn't possible, then, all that can be done to help the prisoner gain insight into his own problems and make a better citizen of him, is of great importance.

It can be said that rehabilitation is the desired end of con-

finement, and it should be noted that the Army confinement facility, according to Army policy has the following mission:

Army confinement facilities will be operated on the basis of providing corrective treatment for prisoners rather than punitive confinement. Corrective treatment includes necessary provisions for administration, housing, feeding, clothing, medical and religious services, and custody and control measures. It also includes programs consisting of vocational, academic, and military training, useful work, counseling, individual and group therapy, and recreation. The ultimate goal of the correctional treatment program administered in Army confinement facilities is to return as many prisoners as possible to honorable military duty, and when circumstances preclude this disposition, to return the individuals to civilian life as useful citizens.⁹

¹McComsey & Edwards, The Soldier and the Law (The Military Service Publishing Co., Harrisburg Pennsylvania, 1941), p. 9

²Manual for Courts-Martial United States--1951, p. IX.

³Ibid., p. 13.

⁴Ibid., p. 16.

⁵Army Regulation 210-181, par. 2b (3), Headquarters, Department of the Army, Washington 25 D.C., dated, 24 September 1957

⁶Ibid., par. 10a.

⁷Ibid., par. 10b.

⁸Field Manual 16-5. Headquarters, Department of the Army, April 1958, p. 38.

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CHAPTER IV

THE CHAPLAIN AND MILITARY PENOLOGY

Considering the importance placed upon rehabilitation by the military it will be necessary at this time to point out the role of the chaplain. He has always played a part in the program but it seems as though his need becomes greater as the aims of confinement are more clearly spelled out.

ASSIGNMENT

Since this paper does not deal with the assignment of a chaplain on the disciplinary barracks level, we will be concerned only with the stockade chaplain. According to current regulations, the Installation Commander will assign a chaplain to a stockade. As the regulation reads, "This assignment may be an additional duty."¹ Even the smallest confinement facility is assigned a chaplain to take care of the spiritual and religious needs of the prisoners. Beyond this responsibility he operates as a member of the confinement facility staff and assists in implementing the rehabilitation program.

HIS DUTIES

The duties of the stockade chaplain are specifically stated in Army regulations. The current AR reads,

The chaplain will:

(1) Provide religious and ministerial services.

(2) Grant interviews and provide individual counseling.

- (3) Provide Character Guidance instruction.
- (4) Provide special counseling to prisoners where personal adjustment has been unsatisfactory and to those undergoing disciplinary segregation.
- (5) Encourage prisoners, especially those in pretrial status, to carry on regular correspondence with their families, keeping them informed of the individual's situation at all times.
- (6) Make a visit to each prisoner in disciplinary and administrative segregation on Sunday or other appropriate religious days.²

In addition to the above requirement that must be met, there are other official documents of the Army which attempt to further clarify the chaplain's role in confinement.³ These will not be gone into extensively for they are readily available to each chaplain. When the requirements set forth in all the regulations concerning the role of the chaplain are taken into consideration, the magnitude of the job becomes apparent.

Not included in the regulations is a specific set of duties contained in the stockade rehabilitation SOP. Here it may be seen how closely connected to the overall operation of the stockade the chaplain can become. The stockade rehabilitation SOP from Fort Lewis, Washington includes the chaplain on the list of those who will determine whether a prisoner is to be considered restorable or non-restorable.⁴ It sets forth the religious program of the chaplain and above all recognizes his ability to reach the prisoner. A series of interviews are conducted with the prisoner by various people and the in-

formation gathered is evaluated by the Confinement Officer in determining the degree of custody classification and proper disposition of the individual. The chaplain's interview is important and should not be neglected.

The SOP provides for further chaplain activity by allowing him "if he desires, to organize those prisoners who volunteer to participate in Social Therapy sessions to be held at least once each week."⁵ Thus the chaplain who wishes to do so may find greater opportunities to operate as a member of the rehabilitation team. The possibilities of expanding the role of the chaplain in the field of group therapy will be discussed in the next chapter but let it be said that without such a program, the chaplain will still find that his duties as outlined in regulations are time consuming.

STAFF RELATIONSHIP

The following guideline has been set down for the chaplain assigned to the stockade; he is to "assist in the rehabilitation of personnel in confinement by counseling and instruction and by cooperating with other members of the staff and interested boards and committees."⁶

Many times the chaplain's program fails because he has failed to function as a member of the confinement staff. It is paramount that a confinement chaplain know about and have an interest in all

matters pertaining to the treatment of prisoners. This can only be accomplished through staff coordination and a close working relationship with all echelons of confinement personnel. Many factors must be taken into consideration in the rehabilitation of prisoners. A well informed chaplain is one of them. No one individual can take complete credit for steering a person in the right direction because every member of the team makes a contribution in some way. It cannot be inferred then, that the chaplain knows all the answers; instead, he wisely discusses problems with and makes referrals to qualified individuals with whom he works. When a chaplain works independently of others and assumes that no one has an interest in his work, he will very likely be overlooked as a member of the team. Under these conditions his contribution in the field of rehabilitation will be negligible. Unfortunately, this has been the case many times.

There is definitely a place here for the chaplain and it is unfortunate when he fails to function properly in this capacity. Many referrals are made to him when his cooperation with others is exhibited, and more specifically he is better able to assist a prisoner when he has consulted with several people who might throw light on the problem. It should also be remembered that the chaplain has an obligation to sell his program and he cannot do so if he does not function as a staff officer. Much of the significance of his contribution in the field of rehabilitation depends upon staff relationships. Army regulations

definitely establish the role of the chaplain in military penology. How well that role is carried out depends upon the chaplain assigned to the facility and his attitude toward confinement.

¹Army Regulation 210-181, op. cit., par. 2b.

²Ibid., par. 2c.

³Field Manual 16-5 The Chaplain, Headquarters, Department of the Army, April 1958, Sec. II, pp. 36-40.

⁴Rehabilitation SOP, Fort Lewis, Washington.

⁵Ibid., p.8.

⁶Army Regulation 165-15, Headquarters, Department of the Army, Washington 25, D.C., dated 7 November 1960, par. 4c (3).

CHAPTER V

NEW AREAS OF CHAPLAIN ACTIVITY

During the years 1958 - 59, an experimental program in group therapy was conducted by the author at the Post Stockade at Fort Lewis, Washington. Prior to this time some reference had been made as to the value of group therapy on this level of confinement, but as usual, it was only talk. The Confinement Officer was interested when approached on the subject and gave his consent. With his help and through the assistance of the Social Worker Specialist and the Provost Sergeant, the program was initiated. A report of this program was requested by the Sixth United States Army Chaplain and it was submitted in March 1959.¹ At that time, only a limited evaluation could be made. Space does not permit a complete reproduction of this report; however, the important factors regarding the experiment will be included in this chapter.

SETTING UP THE PROGRAM

In order to get started several things had to be done. With little or no experience from which to draw, some preliminary reading on group dynamics had to be done. The overall objective of insight on the part of the participant into his own problems was of course understood from the beginning; however, the mechanics and techniques for setting up and operating the program were vague. Much of what was done was played by ear and the chaplain's role as to participa-

tion as a discussion leader gradually came into focus after several sessions had taken place. The program was set up in the following manner.

Source Material: It was felt that some direction of discussion should be made and so rather than let the group wander aimlessly, certain topics were presented and thought provoking questions were asked. The material used for this purpose was "The Living Right" series of group discussions published by the National Council of the Churches of Christ in the USA and found in the Post Film Library.² The discussion material centered around five subjects that seemed suited for the program—"Right Choice," "Right Attitude," "Right Counsel," and "Right Leadership." These subjects were related to the basic problems of almost every man in the stockade.

The Screening Program: It was evident that only a few prisoners would be interested or rehabilitable as a result of this program, so a screening process had to be set up. This was done by coordinating with the Confinement Officer, the Provost Sergeant, the Mental Hygiene personnel and the guard supervisors. After pooling information on possible participants, the chaplain then interviewed each prisoner personally and later oriented the entire group before the first session took place. A tape recorder was used at the majority of the sessions solely for the purpose of evaluating the program. This was done with the knowledge and consent of the group, and although this may appear to have many drawbacks and disadvantages, surprisingly enough, it proved to be a very effective means of detecting attitudes and more

importantly, changes in attitude. The advantages of using the tape recorder by all means outweighed the disadvantages.

The Time Factor: At the beginning of the program, all group therapy sessions were held after duty hours and on the stockade chaplain's own time. When it became apparent that the program was producing results and a great amount of interest was created among the prisoners, it was decided that more time should be given to the program and so duty time was made available to the chaplain. Incorporated in the training schedule were two hours per week designated for the chaplain. Since the sessions did not run over an hour, it was possible to organize more than one group and so the program was able to expand. Something will be said later regarding the importance of time in accomplishing the role of the chaplain in confinement, for rehabilitation is a time-consuming program for those engaged in it.

SOCIAL THERAPY

After a few sessions had been held and taped, the Post Psychiatrist listened to them and made the suggestion that a distinction should be made between what he called "Social Therapy," and "Psychotherapy." He described these sessions as "Social Therapy." For a lack of a better way to define what was being done, this term was adopted.

Although a distinction must be made between the two, still the

ultimate aims of the two parallel. In a group discussion, "Social Therapy," or even "Psychotherapy," no matter which, we try to get through to the individual. In speaking of his own brand of group therapy, S.R. Slawson says that it is an error to speak as the group as an entity in therapy. It is always the individual and not the group as such, that remains the center of the therapeutic attention.³ This is the aim of "Social Therapy" as well. Transference of learning and the consequent gaining of insight is aimed at every individual in the group at the same time, and through group interaction this is brought about. Sometimes the reverse is true and negative reactions are produced. There is no real guarantee that all in the group will be helped and this fact is taken into consideration prior to launching such a program. The positive effects of group therapy, however, substantiate the need for such a program among the maladjusted. This holds true for the stockade program.

EVALUATION OF SOCIAL THERAPY

Participation in the group therapy sessions by prisoners was spontaneous and enthusiastic. The men were free in ventilating their thoughts, ideas and personal experiences which resulted in the hoped for group interaction.

When met with opposing ideas, some men withdraw. Social therapy conducted in a small group setting helps to eliminate this problem. In a small group men will express themselves more freely as a general rule. This was found to be true in these sessions. Also,

the informal atmosphere brought the discussion to a conversational level which helped eliminate many guarded statements.

The prisoners enjoyed these group sessions and their enthusiasm was being felt throughout the compound. One of the most positive effects of the program was the after duty comments which were carried over into the cell blocks concerning the discussion for the day. Curiosity had been aroused and others wanted to know what it was all about. As a result of this men were requesting permission to get in on the program. Also, those who were participating and knew of the positive effects of the discussions would supply the chaplain names of those they felt would benefit from group therapy. Since joining the group was on a voluntary basis, one of the basic principles of rehabilitation was achieved. It is impossible to help those who resent being helped. Those who joined the groups were participating because they desired to do so and not through coercion.

The overall chaplain's program was helped by this effort. The attendance at chapel services increased to a great degree over what it had been in the past. Contrary to what most people might think, prisoners need to be motivated to take care of their spiritual needs. To think that, because prisoners have no place to go, they will automatically fill the chapel on Sunday morning, is not true. They need to be encouraged to go to church. A well rounded religious program is necessary along with the assurance that the chaplain is interested in them personally. This personal interest was greatly displayed in the group therapy program, and special care was made to show that it was sincere.

From the standpoint of statistics there is not too much to show by way of proof that group therapy has been successful in restoring men to duty; however, if the statements of men who have been restored to duty can be taken at face value, those who have participated in the program stated that much of the change in their attitude was influenced by having participated. From the standpoint of those who have worked with the program it is felt that much good has been accomplished and the effort expended has been worth while.

It costs the government \$17.50 per day to keep a man in the stockade. Over a period of six months it costs \$2,625.00 to support a prisoner. The chaplain who can prevent one soldier from going to confinement can just about earn half his yearly salary. Once a man has reached confinement, the chaplain who helps restore him to duty not only saves the government money but does the man and society a service. Holding a hill is not so difficult as trying to regain it. If group therapy makes a contribution of any kind, of any degree, it can not be looked upon lightly. Many men have been helped by such a program and its value realized.

Limitations of the Program: Lack of time to follow up with personal counseling with individuals in the group hinders the getting of an accurate evaluation of group therapy. A follow-up counseling program after each discussion would be valuable and necessary but the big drawback is the lack of time. As to a follow-up program after the

man returns to duty, one thing being done at the present time is the use of a follow-up letter sent to the unit commander thirty days after the man's release from the stockade.⁴ An evaluation of the man's conduct and attitude is made and sent back to the confinement officer. The only other alternative is for the unit chaplain to keep a closer contact with the individual and coordinate with the confinement chaplain regarding his findings. This measure should not be too burdensome to the unit chaplain.

The stockade rehabilitation program should operate on a highly coordinated and concentrated level. Due to the short length of time the prisoner is available, the program is hindered unless a lot can be done for him in a short period of time. The program cannot operate at the convenience of a chaplain, when and if he has the time. Concentrated and coordinated effort on the stockade level will be the deciding factor for successful rehabilitation. This means that no member of the rehabilitation team should work independently of the others.

A general lack of interest on all levels of command limits the overall program. It is true that the regulations encourage rehabilitation; however, not too many people are sympathetic to a concentrated rehabilitation program at the stockade level. This is perhaps due to their interpretation of the word rehabilitation. The Army regulation interprets it mainly to mean "correctional effort."⁵ The correctional

treatment of prisoners includes counseling but the main effort is placed upon work and training. This is spelled out in paragraph 35 of AR 210-181. The regulation states, "This correctional effort at the stockade level may meet with negative results in working with a few prisoners whose anti-social personalities make them unreceptive to such a program. When such prisoners interfere with the efficient operation of the correctional program, rehabilitation effort for them may be reduced to minimum."⁶

Conclusions: The aim of the program was to help as many men as possible to return to duty or to help them prepare for the future. There are some people who cannot be helped and who will remain maladjusted all their lives. Only through psychotherapy and medical treatment can others be helped. The great majority of men coming to the stockade, however, can be helped to a degree, and some even to a greater degree through the use of Social Therapy.

Each man has a maladjustment gap, which may be defined as a time gap—the space of time between non-adjustment and adjustment to a new, unanticipated or recurring frustrating experience. This period of time may be temporary, semi-permanent or permanent, depending upon the individual's ability to reorient himself, and depending in many instances upon the kind and degree of professional and non-professional help received.

The period of time the individual remains maladjusted depends

upon many factors. The most important single factor is the individual himself. The amount of time each of us needs will vary. The majority of people can in a reasonable amount of time find a solution to a crisis created by a new or unanticipated experience. By a reasonable amount of time is meant time taken to seek the advice from the normal sources of strength and encouragement, such as advice and counsel from the immediate family, close relatives and friends. With such non-professional help most people can cope with all kinds of trying and perplexing situations and close the maladjustment gap. As we learn to do this with every new frustrating experience, we then get back to normal.

Those who cannot close the maladjustment gap in a reasonable period of time are generally in need of professional help. This is generally true of the stockade prisoner. Showing him how to close the gap and meet each crisis involves much counseling and the setting up of a program such as Social Therapy. With the help of the chaplain, the mental hygiene department and confinement personnel, working together as a team, much can be done and has been done to help the maladjusted.

This is not a new role for the chaplain. Social therapy is closely associated with the aims of the Character Guidance Program and actually augments it. If given ample opportunity the chaplain can make a significant contribution in the field of rehabilitation. Social Therapy is a step in that direction.

Before the criticism is made that this is a field belonging entirely to the mental hygiene department, let it be remembered that as chaplains we are just as interested in rehabilitation. Where the great majority of prisoners are not criminals but are men faced with social and emotional problems, the solutions to those problems are not necessarily so difficult that psychiatric help is needed. When such a condition exists we would be the first to refer the case to the proper professional therapist. Rehabilitation is based upon a team concept where many therapists make a contribution. Social Therapy is not out of our domain and the chaplain in this sense can act as a therapist. The big problem regarding the degree of success in such a program is the lack of time to do an adequate job.

¹Report on the Stockade Prisoner and Social Therapy, Submitted by Chaplain(Capt) Lawrence R. Rast, Fort Lewis Post Stockade, March 1959.

²Sound Film Strip 16-161

³Foulkes and Anthony, Group Psychotherapy The Psycho-Analytic Approach, (Penguin Books, first published 1957), p. 17.

⁴Rehabilitation SOP, Fort Lewis, Washington

⁵Army Regulation 210-181, op. cit., par. 11a.

⁶Ibid.

CHAPTER VI

CHAPLAIN ATTITUDES

A questionnaire was submitted to the chaplains of the Career Course at the United States Army Chaplain Schoool, Fort Slocum, New York, in an attempt to discover their general attitudes about soldiers in confinement and the role of the confinement facility chaplain. This chapter deals with the results of this effort. Since statistics only give an indication that certain observations are true, we will deal mainly with generalities in analysing the questionnaire and certain broad statements concerning the attitudes of the students will be made. Whether these observations would be generally true of the chaplaincy as a whole cannot be determined. The answer to that would depend upon a more extensive study.

Thirty four chaplains were interviewed. All had between six and fourteen years service on active duty. Of these, fifty nine percent had served as stockade chaplains in some degree or other. The majority of those who had served in this capacity had at least from six months to three years experience. The chaplains participating in this survey came from each of the six Army Areas in the United States. Some had recently returned from assignments overseas.

Statements in the questionnaire were worded in a way to try to get at attitudes. Each chaplain was asked to agree or disagree with each statement. If he wished to qualify a statement in any way, he was to ignor it.

Tables I through V indicate the results of the survey. They are divided into five areas dealing with the attitude of the class toward punishment, prisoners, rehabilitation, stockade coverage and stockade assignment.

The most significant observation is that the great majority of the class felt that prisoners needed a lot of sympathy and understanding. They classified the prisoner as a lower class soldier but felt that special attention should be given him by his unit chaplain. As for punishment of the offender, about one half of the class indicated that punishment by confinement was a good thing and that hard labor would have a good effect on him by teaching him a good lesson.

As to rehabilitation, a little over half the class felt that something more should be done at the stockade level. The majority, however, felt the chaplain should go beyond the traditional role of setting up a program of religious services, religious education and spiritual counseling. With regard to expanding his role and program to include such activity as group therapy, a little over half the class agreed that this would have some merit. Aside from the problems of implementing the program among prisoners, the majority of the class felt that the Character Guidance Class definitely had a place in the stockade setting.

Very few of the chaplains felt that an assignment at the stockade would be too difficult a task and indicated that they were all familiar with the duties and responsibilities of such an assignment.

One interesting observation is that only about one third of the class felt that they would consider an assignment at the stockade desirable, and in addition to this, the majority did not feel that such an assignment offered a greater challenge than other chaplain assignments.

Generally it can be stated that the class was about equally divided in their agreement and disagreement of the statements. A high percentage agreed that the prisoner needs attention and understanding by a chaplain, but by contrast, only about one third of the class felt that such an assignment would be desirable. Indeed, much needs to be done to help the maladjusted and it is evident that if any great strides are to be made by the chaplain in this area of service to his fellowmen, it will only be done by someone who has an interest in such an assignment. It appears that most chaplains are not interested.

TABLE I
ATTITUDE TOWARD PUNISHMENT

Statement	Percent		
	a	b	c
When a man goes AWOL he deserves to be confined.	72	35	28
Punishment by confinement teaches most men a good lesson.	41	35	50
A prisoner should be made to do hard labor so he will appreciate how good he had it in his unit.	44	45	43
Prisoners should be thrown into the stockade and ignored.	—	—	—
A prisoner has gotten himself into a mess and wants immediate help; the thing to do is let him sweat it out.	3	5	—

- a. Entire Class
- b. Stockade experience
- c. No stockade experience

NOTE: Percentages are those in agreement with the statement.

TABLE II
ATTITUDE TOWARD THE PRISONER

Statement	Percent		
	a	b	c
Most prisoners must be pretty stupid to mess up their lives so.	9	5	7
Most prisoners give the chaplain a snow job.	44	45	43
Military prisoners are generally a lower class soldier.	68	65	71
A good many prisoners are in confinement because the NCO's and Officers were gunning for them.	15	25	--

- a. Entire Class
- b. Stockade experience
- c. No stockade experience

NOTE: Percentages are those in agreement with the statement.

TABLE III
ATTITUDE TOWARD REHABILITATION

Statement	Percent		
	a	b	c
A chaplain need not concern himself too much with a prisoner who is being dishonorably discharged.	6	5	7
There are too many good men who need counseling, therefore, not so much time should be spent counseling prisoners.	3	--	7
Rehabilitation of prisoners is almost an impossible task.	6	5	7
The policy of the Army is in agreement with the idea that punishment is a deterrent to crime.	59	62	50
Not enough emphasis is placed on rehabilitation at the stockade level.	59	55	79
Through proper unit chaplain leadership and concern most Courts-Martial cases could be avoided.	26	35	14
Prisoners should be given special attention by their unit chaplain.	79	80	79
Prisoners need a lot of sympathy and understanding.	82	80	86

- a. Entire Class
- b. Stockade experience
- c. No stockade experience

NOTE: Percentages are those in agreement with the statement.

TABLE IV
ATTITUDE ON STOCKADE COVERAGE

Statement	Percent		
	a	b	c
The confinement chaplain should concern himself only with religious services, education and spiritual counseling.	3	5	—
The Character Guidance Class has no place in the stockade setting.	6	5	7
A chaplain should expand his role of spiritual counselor to other activities such as group therapy.	62	55	71
Unit chaplains should visit prisoners of their unit at least once a week.	68	70	65

- a. Entire Class
- b. Stockade experience
- c. No stockade experience

NOTE: Percentages are those in agreement with the statement.

TABLE V
ATTITUDE ON STOCKADE ASSIGNMENT

Statement	Percent		
	a	b	c
Working with prisoners would be too difficult a job for me.	6	5	7
Confinement work offers a greater challenge than any other chaplain assignment.	18	20	14
Assignment to the stockade as an additional duty gives the chaplain enough time to do an adequate job.	18	10	29
Being a confinement chaplain would be a desirable assignment.	32	35	29
I am unfamiliar with the duties of the confinement chaplain.	18	10	29
Even if one or two are restored to duty through the chaplain's help it would still not justify assigning a chaplain to the stockade on a full-time basis.	18	--	43

- a. Entire Class
- b. Stockade experience
- c. No stockade experience

NOTE: Percentages are those in agreement with the statement.

CHAPTER VII

SUMMARY AND CONCLUSION

Many things could be said about the role of the chaplain in military penology. A more detailed study of all the facets of his assignment could not be gone into to any great length. It was not the purpose of this paper to do so; instead, certain specific areas were looked into. Some of the problems arising from this study should now be presented very briefly.

SUMMARY

In the light of what has been discussed in the chapters of this thesis, we can see that from the beginning of time, recognition of the offender as to his needs and his circumstances has been slow in coming. Only in recent years has anything constructive been done. In the military some progress in the field of rehabilitation of prisoners has begun. Army regulations definitely prescribe a rehabilitation program at the stockade level, as we have discovered. Many people contribute to that program; the chaplain is one of them. He should take his place as a professionally trained individual and make his contribution. Within the spirit of the regulations and publications of the Army, the chaplain is given all the latitude necessary to use his knowledge and training to make his part of the program effective. In doing this, some important problems arise.

Just how far the chaplain program should be carried out on the stockade level is a good question. Under existing regulations, the chaplain has enough to do to keep him very busy. Should his role be expanded? Some say yes, some say no. Group therapy as an experiment has proven to be effective. This could possibly have merit as a chaplain activity. Although it was an experiment it could well be incorporated in the chaplain's schedule of activities if something could be worked out on the problem of assignment.

The principle behind group therapy could be shifted over to the Character Guidance Program. It would be worth while to investigate how this could be done with small groups of prisoners using selected subjects. In order to do this a screening program would have to be put into effect and certain groups experimented with. The Committee Method of teaching is based on the idea of group participation with the ultimate aim of having the individual take part. Perhaps Social Therapy could be combined with the objectives of the monthly character guidance instruction and find a place in the program. Giving instruction to prisoners on military and patriotic or moral subjects presents a more unique situation and certainly calls for the use of different techniques. A form of group therapy might prove to be a very effective means of achieving this end.

Regardless of what has been done or is being done by the chaplain in confinement, two basic problems still come to the surface. One is

the general attitude of chaplains toward such an assignment. As has been pointed out, most chaplains are aware that there is a great need to assist the prisoner and such work connected with this is time consuming. It is a mistake to think that any chaplain could do the job adequately, and as two thirds of those interviewed in the Career Class indicated, they would not consider a stockade assignment desirable. Careful selection of a stockade or confinement facility chaplain should be made. In setting up the institution for men at Chino, California, Kenyon J. Scudder made the following remark. He said, "Too often the average prison takes on as its chaplain some friend of the Warden or of the political boss that gave him his job. Too often the man hired under such a system is a misfit in the church, a preacher who couldn't get along with people or hold a parish. Before we opened the institution at Chino we decided to get the very best chaplain we could find."¹

The second basic problem is the nature of the assignment. As an additional duty, it is very difficult to do even an adequate job. A highly concentrated and coordinated program would require a great deal of time. If the chaplain is to make any kind of contribution it will only be when the need for his services and experience is reinforced by granting him time to be more than just adequate. The regulation says his assignment "may be" an additional duty; it does not say that it must be.

CONCLUSION

From this study it may be concluded that Army Regulations support a rehabilitation program on the stockade level and insures the place of the chaplain in that program. If given ample time, the role of the chaplain could and should be expanded to meet the needs of prisoners and help accomplish the ultimate aim of confinement--rehabilitation.

In order to utilize his capacity and also since his mission would be a special and unique one, serious consideration should be given to the assignment of a stockade chaplain on a full-time basis with area coverage as an additional duty. Only when he has been granted time to do the job will he be able to make a significant contribution.

¹Scudder, ¹¹ op. cit., p. 138.

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ANNEX I

QUESTIONNAIRE

I. This questionnaire has been prepared in order to determine the active duty chaplain's attitude toward the role of the chaplain in military penology, and more specifically his role in the field of rehabilitation of prisoners in confinement. Please fill out the questionnaire, do not sign your name, and return to Chaplain L.R. Rast

II. General Information

A. Background

1. I have been on active duty _____ years.
2. My duty station is now, or was _____.
3. I am presently assigned as a _____ chaplain.
(post, Btl Gp. Unit, etc.)
4. Have you been a Disciplinary Barracks chaplain? yes() no().
5. Have you been a Stockade Chaplain? yes() no () How long _____
6. Have you held religious services at the stockade? yes() no()
7. Have you held Character Guidance Classes at the stockade? yes () no ()

B. Check (x) if you agree with the statements below; leave blank if you disagree.

1. When a man goes AWOL he deserves to be confined. ()
2. A chaplain need not concern himself too much with a prisoner who is being dishonorably discharged. ()
3. Most prisoners must be pretty stupid to mess up their lives so. ()
4. Punishment by confinement teaches most men a good lesson. ()
5. A prisoner should be made to do hard labor so he will appreciate how good he had it in his unit. ()

Questionnaire continued.

6. Working with prisoners would be too difficult a job for me. ()
7. There are too many good men who need counseling, therefore, not so much time should be spent counseling prisoners. ()
8. The confinement chaplain should concern himself only with religious services, education and spiritual counseling. ()
9. Confinement work offers a greater challenge than any other chaplain assignment. ()
10. Rehabilitation of prisoners is almost an impossible task. ()
11. Through proper unit chaplain leadership and concern most Courts-Martial cases could be avoided. ()
12. Prisoners should be thrown in the stockade and ignored. ()
13. The Policy of the Army is in agreement with the idea that punishment is a deterrent to crime. ()
14. Assignment to the stockade as an additional duty gives the chaplain enough time to do an adequate job. ()
15. A prisoner has gotten himself into a mess and wants immediate help; the thing to do is let him sweat it out. ()
16. The Character Guidance Class has no place in the stockade setting. ()
17. A chaplain should expand his role of spiritual counselor to other activities such as group therapy. ()
18. Being a confinement chaplain would be a desirable assignment. ()
19. Most prisoners give the chaplain a snow job. ()
20. Not enough emphasis is placed on rehabilitation at the stockade level. ()
21. Military prisoners are generally a lower class soldier. ()

Questionnaire continued.

22. Unit chaplains should visit prisoners of their unit at least once a week. ()
23. Even if one or two are restored to duty through the chaplain's help it would still not justify assigning a chaplain to the stockade on a full-time basis. ()
24. I am unfamiliar with the duties of the confinement chaplain. ()
25. Prisoners shouold be given special attention by their unit chaplain. ()
26. A good many prisoners are in confinement because the NCO's and Officers were gunning for them. ()
27. Prisoners need a lot of sympathy and understanding. ()

MILITARY PENALOGY AND THE ROLE OF THE CHAPLAIN

A Thesis

by Lawrence Roberts Rast

A SUMMARY

by

Nevin D. Snyder

October 1966

MILITARY PENOLOGY AND THE ROLE OF THE CHAPLAIN

The role of the chaplain in military penology places special emphasis on rehabilitation at the stockade level through spiritual, moral and social counseling with emphasis particularly in the field of group therapy. Its purpose is to discuss the attitude of the military toward rehabilitation, the attitude of the chaplain in his duties and responsibilities, and the extent to which the chaplain's role can be expanded.

The author begins by establishing the minister's role in the field of rehabilitation and proceeds with a discussion of the growing concern by the military for the soldier's restoration to duty. Thus, the chaplain in his staff relationship has an obligation to serve and contribute as a professional member of the team.

A specified experimental program for social therapy at the Post Stockade in Fort Lewis, Washington, used certain source materials to foster discussion among participants who had been selected through careful screening. The ensuing spontaneous and enthusiastic interaction within this group helped many men to return to duty. Thus, the author felt that the great majority of men coming to the stockade could be helped to a greater degree through the use of social therapy.

A questionnaire was submitted to chaplains of the author's career course to ascertain their attitudes toward stockade assignments. The result showed that the majority of these chaplains were not interested. This led to the stipulation that great strides would be made by the chaplain in this area of service only if it would be done by someone who had an interest in such an assignment.

This study concludes that the chaplain as a professionally trained individual should contribute on a fulltime basis to an expanded rehabilitation program at the stockade level. This could be accomplished through group therapy utilizing the Character Guidance Program. The committee method using selected topics might provide techniques for more favorable instruction to prisoners on military and patriotic or moral subjects. Nevertheless, two basic problems still remain. The chaplain must be carefully selected for his professional ability and motivation. He must also be able to provide a highly concentrated and coordinated program on a fulltime basis.